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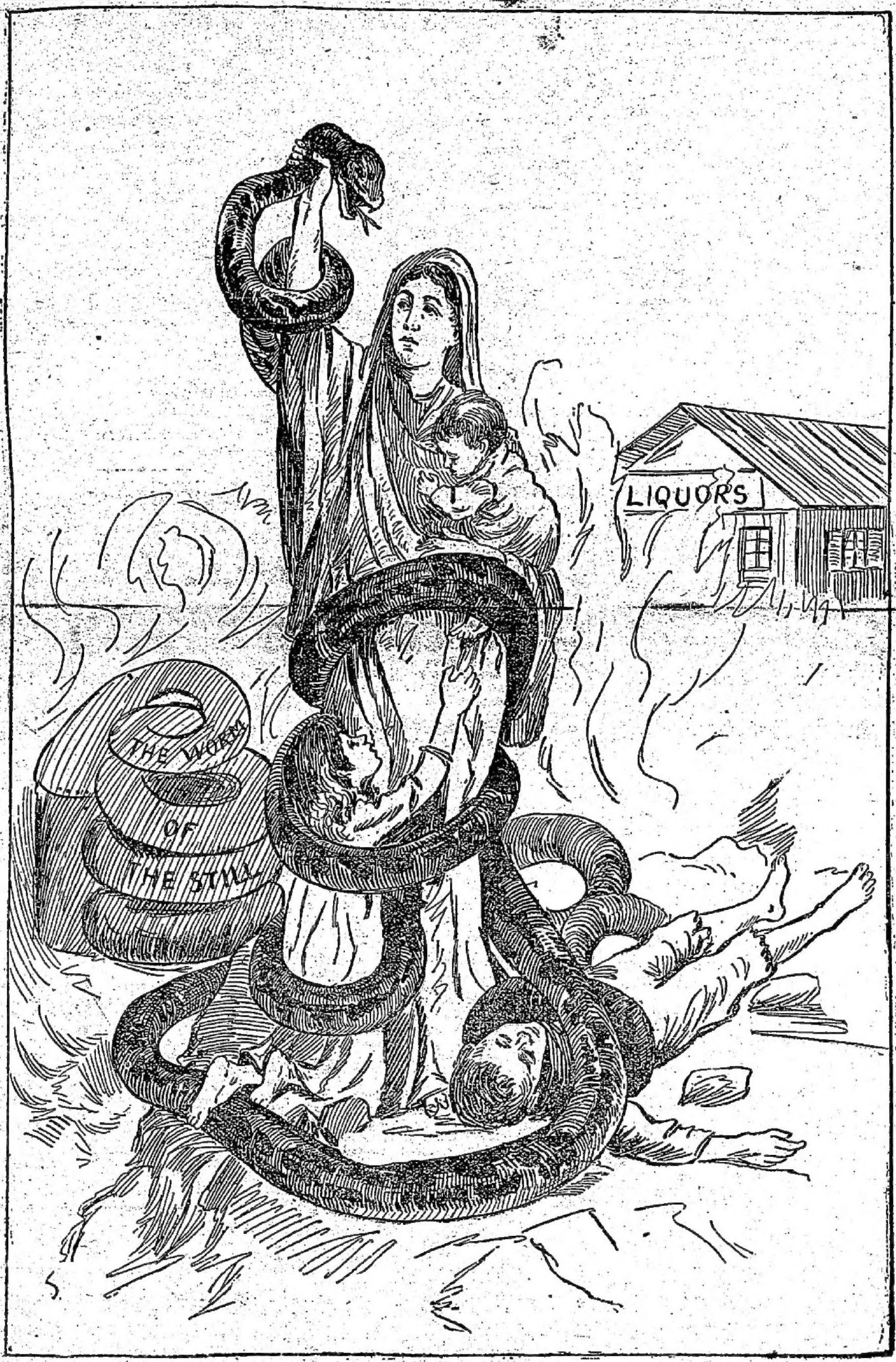


'My Boys.'

'Would God that all people might be roused to a new desire to know young men and lead them to Christ?' And to know the man we must study the boy. For eleven years I was teacher of a large class of growing boys. Their ages averaging ten years when given into my care. Perhaps my experience may be useful to others.

There was one thing I insisted upon from the first—obedience. A teacher will only be respected when her class realizes that she holds the reins of authority. How did I secure it? Studied my lads, each one—his disposition, his surroundings, his associates, weighed each and all carefully, deciding which way would secure the desired end. All public speakers know that there are two methods of carrying an audience with you: by persuasion and by conviction. Make each boy an audience of one to yourself, using whichever plan is suited to his case. Then be a comrade. During the week let them know that they are in your thoughts. Sometimes send a few puzzles to this boy, a page of conundrums to that; loan another a real boy's book; or write them little letters. Perhaps they have done well in school, or had a jolly game of ball; maybe 'mother' has been sick, and found her 'little man,' a first-class nurse—at least to her mother heart it was so: write and tell him you are so glad to have such a lad in your class.

If my boys were good, attentive, prompt in obedience, reciting their verses well, on the last Sunday of the month I read them a story—something just exactly for a boy, full of interest, but teaching generosity, truthfulness, true manliness, bravery, or other noble quality.

The 'knickerbocker age' is soon passed, and the age of boyish chivalry begins. Let the boy feel that he is a knight going forth to slay evil, and truly,

—'shall need all the strength that God can give,
Simply to live, my friend, simply to live.'

Teach him that there is right and wrong in the world, but can never be a middle ground; never a case 'of two evils choose the lesser,' but always 'of two evils choose neither.'

Above all things, hold his confidence; trust him. If he fails you, trust him again. Be interested in his interests. When he is wrong, or is getting off the track, tell him so; but do not, do not, I beg of you, crush his spirit in the telling, nor discourage him. Oh, hold your boy very carefully now. Distinguish between real wickedness and natural boyish enthusiasm; lead neither too loosely nor too tightly. We had a horse, when I was a girl, that kicked the traces if reined in too hard. Boys are prone likewise so to do.

An artist studies his object three times as long as the time required to model it. You are moulding a soul: study it long and deeply; study it on your knees.

We organized a charity circle to help the poor and needy, all offerings to which were voluntary and anonymous. We met the first Monday of every month. A business meeting was held in the early part of the evening, followed by a social time. Every lad was allowed to bring two boy friends. I wore my prettiest gown, and always had one of the boys assist me in receiving. There were a few plants scattered around, plenty of light, games, music, magazines, books and maps, but never refreshments.

Every Thursday I was 'at home' to them and their friends, boys or girls. I met them each one, on the equal plane of guest and hostess; made each one feel that he was a man, my friend, of whom I was proud. I read their favorite books, they mine, I visited their homes and whenever they were out of town wrote to them. They are men out in the world to-day, of strong Christian character, regular communicant members of the church, several holding office in Church or Sunday-school, sons of God, epistles known and read of all men.

It meant ceaseless work, faithful prayer, a woman's trust always; but they were the sweetest years of my life, the surest investment ever made, reaping the highest interest ever paid.—A. K. P., in 'Sunday-school World.'

A Trumpet Call.

When the song springs from the vine,
And chants the praise of wine,
The evil seeds
In such smooth words and terse,
With not a hint of curse,
To soul, and home, and purse,
Will grow bad deeds.

A legion cups are thine,
But each, or coarse or fine,
Will taint the breath;
They tempt souls to their fall,
A lie looks in them all—
Sweet first, at last they pall,
The end is death.

A pledge we sign with joy,
Up, every girl and boy,
To fight the drink.
Let each one find his place,
And then from God seek grace,
To set through life the face
Against the drink.

Would we our country save
We must be true and brave,
And steadfast stand.
Have faith in God, and pray,
Work, vote, and haste the day,
That from the demon's sway,
Shall free the land.

—Rev. A. G. Lawson, in 'Temperance Advocate.'

Scientific Temperance Teaching.

(By Mrs. Howard Ingham, Secretary Non-Partisan W. C. T. U., Cleveland, Ohio.)

LESSON XXXI. — FURTHER ABOUT THE EFFECTS OF TOBACCO.

1. What did you learn in the last lesson about the effects of tobacco?

That it poisons the blood and through it all the organs of the body.

2. Does it produce many positive diseases?

Yes. Dr. Shaw, a celebrated physician, counts eighty diseases produced by the use of tobacco.

3. Can you mention any of them?

Paralysis is often caused in this way. The soothing power of the poison means the destroying of strength, and the nerves, robbed of their power, finally become perfectly dead.

4. Have you ever heard of such a case?

Many cases are recorded by physicians. One is described as a progressive paralysis. First sight was lost; then speech: next motion of the neck, and then of the arms, and so on through the body. For a week before death the poor man was unable to move or to communicate what he wished to his friends, though he was perfectly conscious and terribly anxious to tell them his thoughts.

5. How does tobacco affect the memory?

It destroys the memory. Many cases are on record, in which educated men have lost nearly all the knowledge gained by years of study. Some of these men have been brave enough to give up the cause of their trouble, when they have gradually regained their power of mind and memory.

6. What other diseases have you heard of as caused by tobacco?

Epilepsy is another, in which the sufferer has terrible convulsions. A boy of fifteen was subject to this trouble. Finally, his parents discovered that he was using tobacco and kept it from him, and he recovered from his disease.

7. How does tobacco affect all the work of the brain?

Tobacco destroys the brain power. Nearly all old tobacco-users are stupid and half-idiotic, with wretched memory, and unable to do anything bright or clear.

8. Does tobacco ever produce insanity?

Yes, many times. Such cases are sometimes mentioned in the papers, and many are recorded in medical journals. Sometimes even delirium tremens results from the excessive use of tobacco.

9. What other horrible disease did we mention in the last lesson as caused by tobacco?

Cancers are very often caused in this way, and may be on the face, the lips, the tongue, or the throat.

10. How are these great sores produced?

By the constant irritation of the surface by the poison of the tobacco. Chewers often have cancer of the tongue, that side of the tongue being affected against which the tobacco is constantly held.

11. What do you know about cancers of the lips?

A medical journal some years ago mentioned one hundred and twenty-seven cancers cut from the lips of patients, nearly all of whom were smokers. Sometimes the whole lower jaw has to be cut away to arrest the disease.

12. Do these diseases cause great suffering?

Yes, indeed. The suffering is too great to be endured.

13. Do tobacco-users easily recover from ordinary diseases?

No; their poisoned systems cannot resist disease. Mild cases of typhoid fever are often fatal to the tobacco-user. Slight wounds fail to heal, and in cases of epidemics, of any kind, the tobacco-user is almost sure to become a victim.

14. Why is this?

Because the whole body is full of poison.

Hints to Teachers.

The present lesson will be full of interest to the children if carefully taught. Explain all the unfamiliar words, and draw out from the children their own knowledge concerning the topic, and be careful to impress the lesson that they may never forget its awful warnings. Dr. Edward P. Thwing's little pamphlet, 'Facts about Tobacco,' will be found exceedingly helpful for further truths and illustrations.

Result of a 'Dare.'

A certain elderly gentleman, who was uncommonly nice in his tastes and habits, made exception in one respect. He chewed tobacco. Of course he did not manifest this habit in public. He was very secret about it, and the fact of his indulgence was known to but a few intimate friends. One of these asked him, on one occasion, how it happened that he, who was so particular about everything else, should have taken up this offensive practice.

'Oh,' he remarked, with a sad smile, 'when I was a schoolboy, the lad who sat next me chewed tobacco. He used to dare me to take a quid, and I had not the moral courage to decline. Thus I formed the habit, which has clung to me throughout my entire life.' Of course this gentleman has lived long enough to perceive that it would have been a greater mark of courage had he declined the 'dare' of his school companion. Boys do not stop to think of that. They are so fearful of being charged with cowardice that they really make cowards of themselves without knowing it. — American Paper.

People say 'Look at Maine and other places where prohibition has been tried and has failed for lack of enforcement.' This is the mistake that Principal Grant made in his letter attacking prohibition. He drew an inference from a comparison that was, in one important point, incorrect. The Maine act merely prohibits the manufacture and sale of alcohol within the boundaries of the state, but liquor may be brought into the state for private use without restraint. The proposed Dominion act prohibits the manufacture, importation and sale of intoxicating liquors, except for medicinal purposes, sacramental and scientific purposes, and includes the whole of the Dominion.

The Maine law differs materially from the proposed Dominion act, in the essential point that importation is excluded in one and not in the other, that the Dominion act must be considered on its merits. If successful, Canada will be precedent for the world.

The liquor traffic is a cancer in society, eating out the vitals, and threatening destruction, and all attempts to regulate it will not only prove abortive, but will aggravate the evil. No, there must be no more attempt to regulate the cancer; it must be eradicated. Not a root must be left behind, for until this is done all classes must continue in danger of becoming victims of strong drink.—Abraham Lincoln.

THE OPEN DOOR.

The Toronto 'Globe' says 'Men do not become drunk of set purpose. It is the Open Door that entices them in . . . . Half the battle is won by the removal of the saloon.' But who is that man inviting men and boys in to it?

? ? ? ?

What need I care who drinks, who goes to ruin, or who suffers, or who goes to hell, so long as I'm all right?

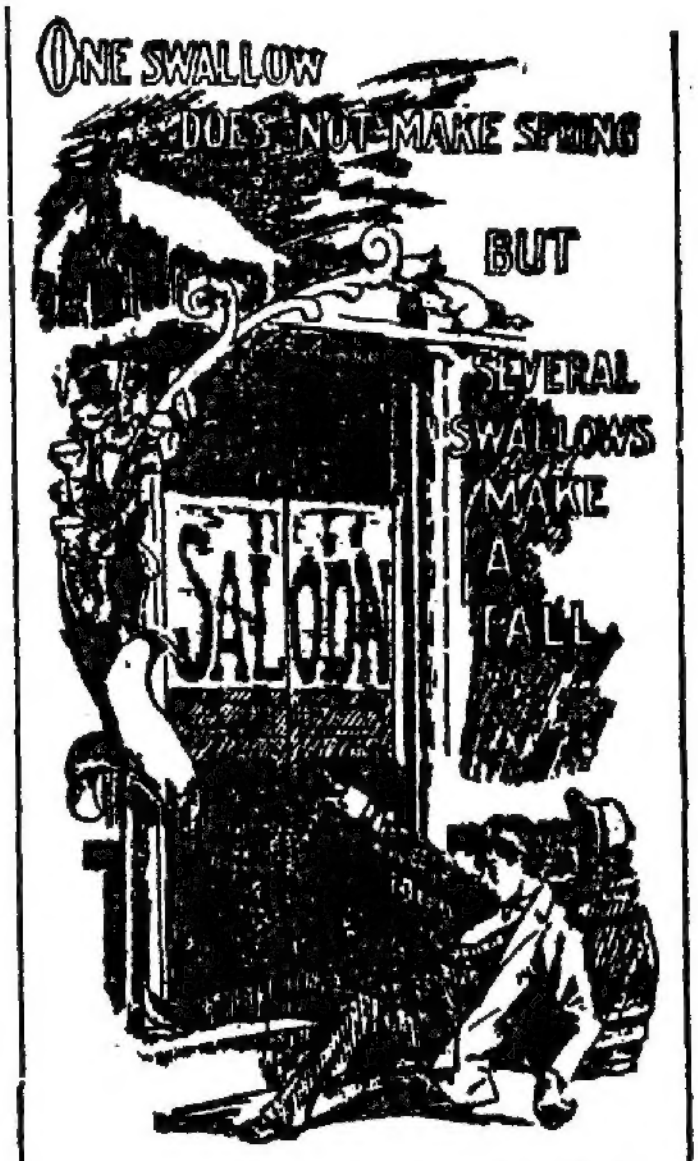
? ? ? ?

An English physician calls strong drink the 'Devil in Solution.'

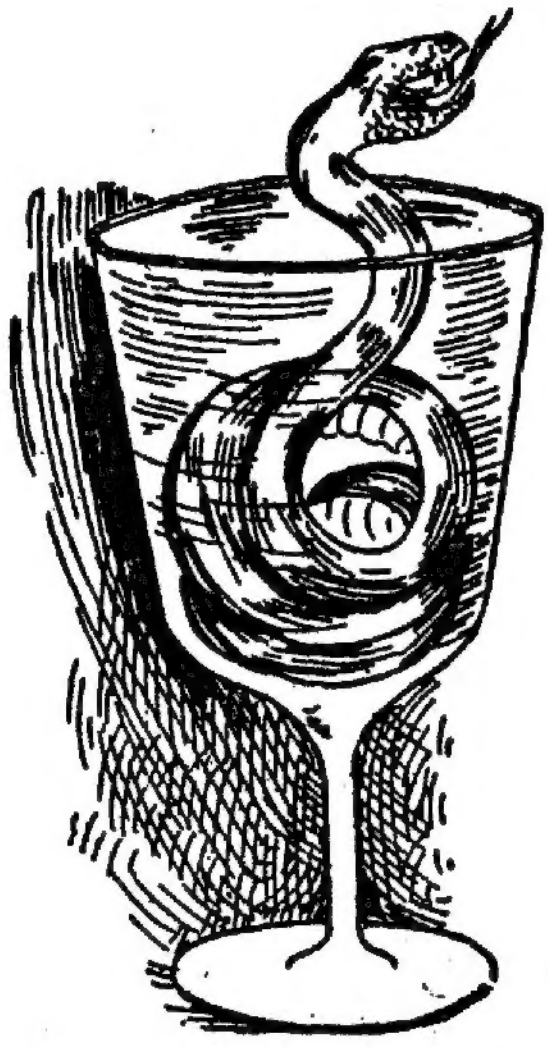
The sighs of the drunkard's wife, and the cries of his famishing children, are entered into the ears of God. Think you he will hold guiltless that man who by his vote sustains a party or government that gives men the legal right to multiply such sorrows!

The greatest victim of drink is not the inebriate, but his heart-broken wife and starving children.

Legal prohibition does not directly affect any man's personal liberty. No prohibitory statute has been framed that proposes to treat with a man's personal habits or appetites. Those who say the contrary are either uninformed or uncandid. Prohibition attempts to deal with a legalized institution in a Christian land, called the 'bar-room.' If the business of the bar-room produces evil effects on society it may be prohibited.



—'Ram's Horn.'



'At last it biteth like a serpent.'

Canada is not so financially straitened that she must mortgage childhood, character and home for Rum revenue. Nothing that pauperizes the home and dethrones the character can ever be of benefit.

WANTED—ANOTHER ST. PATRICK

to rid our land of these venomous reptiles.

Simply put a Cross like X in the column under the word Yes of Your Ballot on the 29th.

'I Consider the Temperance Cause the Foundation of all Social and Political Reform.'

Cobden.

FATHER NILAN'S OPINION.

The abolition of the saloon, at least, which is partial prohibition, ought to delight Catholics. There appears no means of repressing the saloon and its evils except by the prohibition of the manufacture or introduction of what is sold in it. If there is any other way of abolishing the saloon it has not been yet advanced. Again, the saloon is only worse in degree than the other places where alcoholic beverages may be obtained. It will not be difficult to see how the conclusion follows from the preceding, if granted, that the total prohibition of the sale of intoxicants for beverages is highly becoming and deeply interesting to the Catholic who loves God, and shows this love by a real desire for the observance of His law.

Compromise with it! You had better compromise with the panther in the jungle; with the cyclone in its flight, with an Egyptian plague as it blotches an empire.—Rev. T. De Witt Talmage, D.D.

'My liberty ends when it begins to involve the possibility of ruin to my neighbor.'

John Stewart Mill.

THE LIBERTY QUESTION.

Liberty has ever been the watchword of heroes. To gain, retain, and enhance it, countless battles have been fought, blood has been poured out like water, lives have been freely given. The world's noblest, and bravest, and best, have been its most ardent champions.

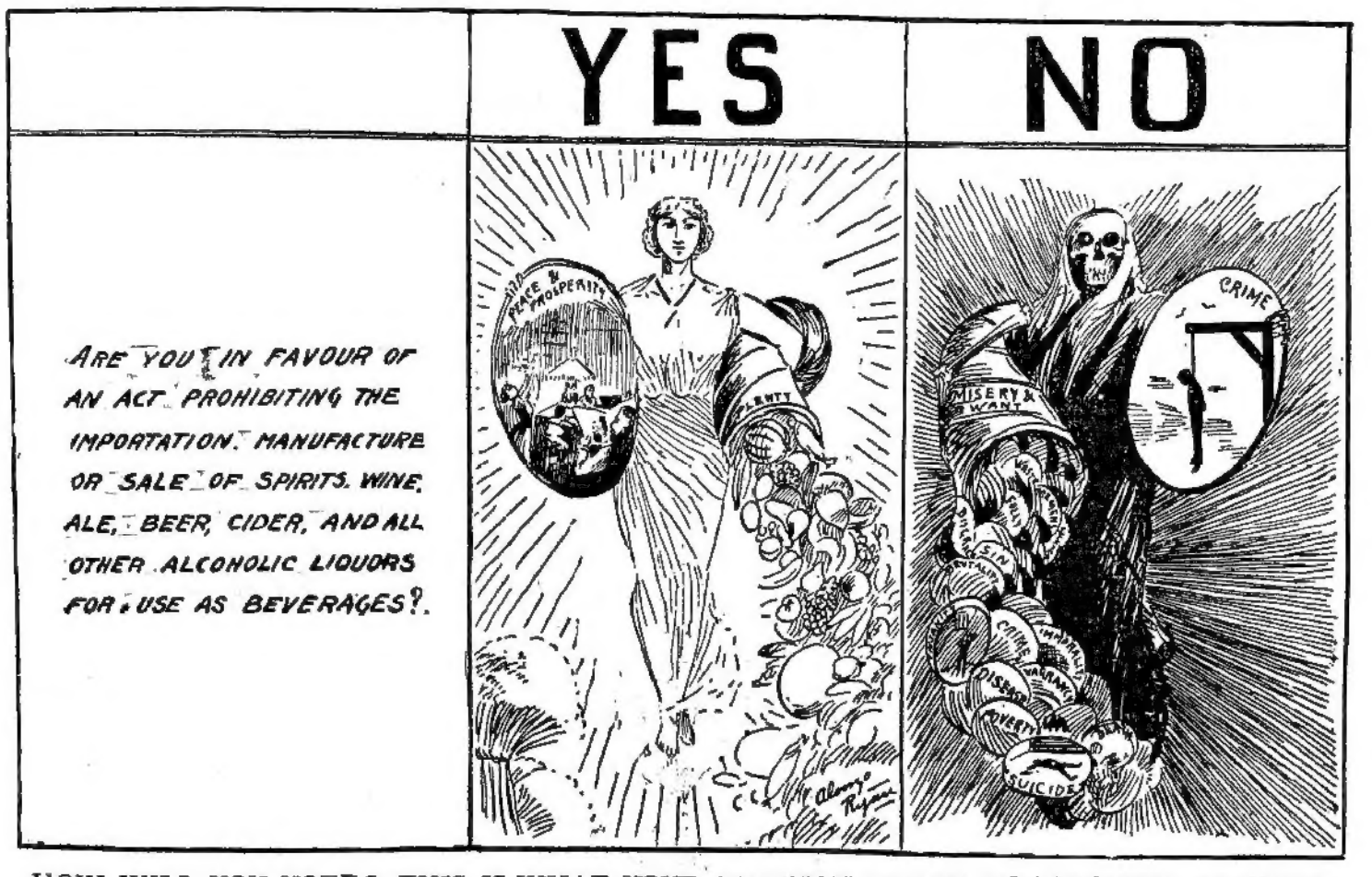
The foes of liberty are those who for greed, or lust, or ambition, would enslave or oppress their fellow-men.

Heartless avarice, chafing under the restraints that true liberty imposes upon it, often prates of 'Liberty,' as if the sacred word meant the unbridled tyranny of reckless selfishness. Genuine liberty never can mean permission for evil to overcome good. It means freedom for the right by suppression of the wrong. The Rev. Walter Elliott, of New York, an earnest and eloquent Catholic priest, says:—

'Liberty is a dear word. And it is behind that good word, consecrated as it is by the memories of many a great struggle, that our enemies, the saloon-keepers, have entrenched themselves. Liberty? Personal liberty? What liberty do they claim?

Is it the liberty of the man in the midst of his family? A man will die for his wife, his little ones, for their custody, for the right to train them, to educate them, to be to them husband and father. Why, it is from the door of the saloon that the blood-stained footsteps are tracked that lead down to the destruction of the family?

Liberty? Liberty forever—the liberty of the man, the liberty of the citizen, of conscience, of religion, always and forever; but no liberty to do wrong, to make slaves, no liberty to poison liberty—no liberty for the liquor traffic!'


YES
NO
ARE YOU IN FAVOUR OF AN ACT PROHIBITING THE IMPORTATION, MANUFACTURE OR SALE OF SPIRITS, WINE, ALE, BEER, CIDER, AND ALL OTHER ALCOHOLIC LIQUORS FOR USE AS BEVERAGES?
PEACE & PROSPERITY
CRIME
MISERY & WANT
SUICIDE

HOW WILL YOU VOTE?—THIS IS WHAT YOUR DECISION MEANS TO MILLIONS OF SOULS.

A COMPARISON.

If every gallon of whiskey made, if every flask of wine produced, should be taxed a thousand dollars, it would not be enough to pay for the tears it has wrung from the eyes of widows and orphans, nor for the blood it has dashed on the Christian Church, nor for the catastrophe of the millions it has destroyed for ever.

I sketch two houses in this street. The first is bright as home can be. The father comes at nightfall, and the children run out to meet him. Luxuriant evening meal. Gratulation, and sympathy and laughter. Music in the parlor. Fine pictures on the wall. Costly books on the stand. Well-clad household. Plenty of everything to make home happy.

House the second: Piano sold yesterday by the sheriff. Wife's furs at pawnbroker's shop. Clock gone. Daughter's jewellery sold to get flour. Carpets gone off floor. Daughters in faded and patched dresses. Wife sewing for the stores. Little child with an ugly wound on her face, made by an angry blow. Deep shadow of wretchedness falling in every room. Door-bell rings. Little children hide. Daughters turn pale. Wife holds her breath. Blundering step in the hall. Door opens. Fiend, brandishing his fist, cries, 'Out! out! What are you doing here?'

Did I call this house the second? No; it is the same house. Rum transformed it. Rum embruted the man. Rum sold the shawl. Rum tore up the carpets. Rum shook his fist. Rum desolated the hearth. RUM changed that paradise into a hell!'—Rev. De Witt Talmage, D.D.

You are the fellow that makes men, and women too, into demons, you are the real cause of most of the crime and suffering and we have got you at last—Montreal 'Witness.'

Before You Cast Your VOTE Pray God to Save the Drunkard,

And Listen to the Wail of Mothers and Children.

* * * *

MORALITY or IMMORALITY?

Your Ballot Will Tell in Favor of One or the Other.

* * * *

Don't Stay Away from the Polls. Remember the word of Jesus, "He that is not with me is against me."

* * * *

Don't let selfishness interfere with DUTY.

* * * *

"Am I my brother's keeper?" was the question of a murderer. Cain up to date will not think of the ruin and misery that results from drink. If he likes his glass he will vote **NO** on the 29th.

* * * *

Peace of mind and a good conscience will attend the man that votes right on the 29th.

PRAY AS YOU VOTE.

I wish to vary this request, in form, at least, and ask you to 'pray as you intend to vote.'

On the morning of Sept. 29 when you gather about the family altar then pray earnestly for the blessing of God to follow the vote you intend to cast that day; pray for a continuation of the blessings to the country, arising from the sale of intoxicants as now licensed; pray that the saloon and licensed hotel may be the means of making men more virtuous, more industrious and better providers for their families; that midnight brawls and quarrels may be lessened, and also the number of those who take God's holy name in vain. Pray that those licensed houses may be the means of causing a diminution of poverty and crime in our land, and, above all, pray that all who frequent these houses may, through their influence, be drawn 'Nearer my God to thee, nearer to thee.' But if you feel there is any inconsistency in thus praying, if you dare not thus pray in the presence of your family, then go to the polls on Sept. 29, and vote for prohibition; but 'pray as you vote.'

X.

Learned Plain, Que.

THE EXPERIMENTAL AGE.

We are living in the experimental and progressive age of the world. How many inventions have had their day and given way to better ones since the license system was first adopted. We consider many theories and contrivances now almost perfect. Anything that promises actual improvement in any line of business is quickly seized and old modes are discarded. The license system has not only been found imperfect and ineffective, but a very decided failure along the very line it was framed to operate.

Would it not be a mark of enterprise, of common sense, of fairness and earnest good intention to give the prohibition theory a chance in actual experiment. Experiments have brought wonderful results and the day of wonders is not past

WHY SO SEVERE?

The story is told of a man who was once attacked by a savage dog. Fortunately, the man had a pitchfork in his hands, which in self-defence he ran through the canine and killed it. The owner of the dog, coming up at this late moment, raged at the man for killing his dog. 'Why didn't you take the other end of the fork to the dog?' said he.

'Why didn't the dog come at me with the other end first?' was the man's reply.

In their attacks upon the liquor business prohibitionists are not dealing with the innocent and harmless articles some would have them imagine.

A NEGATIVE POSITION.

There seems to be a question in the minds of some good people as to which side of the prohibition issue God is with. Well, there is one thing quite certain and about which there can be no question, that is, which side the devil is on. That's enough for me. I'm not on that side, sure. CHRISTIAN.

A POSITIVE POSITION.

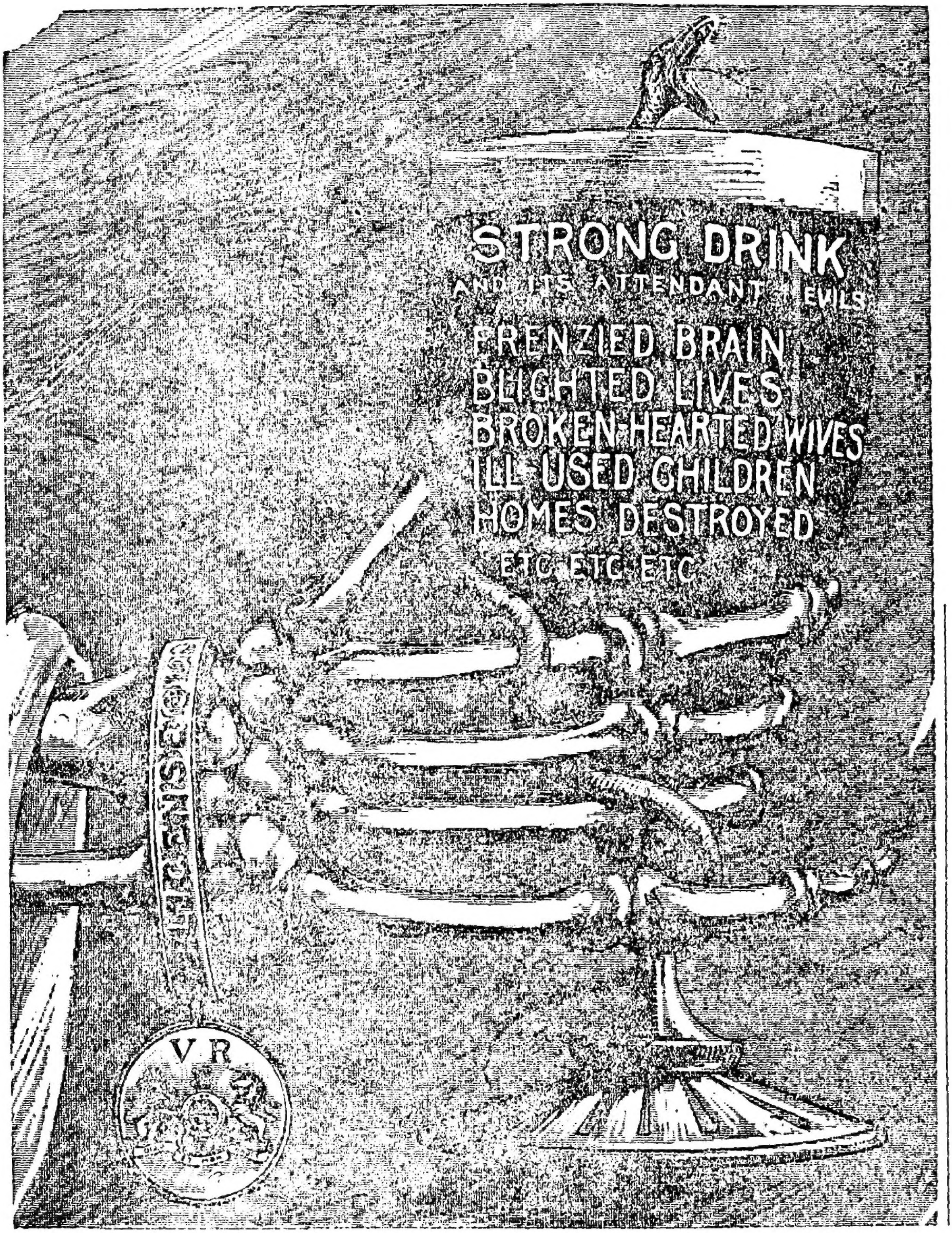
It is not enough that 'Christian' does not vote on the devil's side, he must vote on Christ's side. Jesus said, 'Whosoever is not for me is against me.' This places all on the side of the devil who do not show themselves on the side of Christ—in other words, who do not oppose the devil. CHRISTIAN NO. 2.

THE DRUNKARD'S WILL.

'In the name of disease and appetite and death, amen. I bequeath to my children my evil habits, my tankards shall be theirs, my wine cups shall be theirs, my destroyed reputation shall be theirs. Share and share alike shall they in the infamy. Hereto I affix my hand and seal in the presence of all the applauding harpies of hell.'

PLEBISCITE POSTERS.

Watch for opportunities of helping on the cause of temperance by word and by example, in public and in private. If they do not come often enough it will always be in order to make them. One thing you can do; you can tack or paste this sheet up somewhere where men may see the pictures.


STRONG DRINK
AND ITS ATTENDANT EVILS
BRENZIED BRAIN
BLIGHTED LIVES
BROKEN-HEARTED WIVES
ILL-USED CHILDREN
HOMES DESTROYED
ETC ETC ETC
V R

MILLIONS ARE MADE—REVENUES UPHELD, BUT, OH! THE COST.

—'War Cry.'

Yes, millions are made for a few at the expense of the many in a traffic authorized by a government which is supposed to exist to carry out the greatest good of the greatest number—a government 'of the people, for the people, by the people.' In the meantime the revenue from liquors is a most expensive one to collect and every drop of liquor wastes material that could be used to good advantage; tends to create criminals which necessitate a very large and expensive police, court, and jail system, tends to destroy the capacity of men for business and to destroy health. Moreover, the government is allowing this destruction of many of its very best citizens the while it is importing at heavy expense emigrants from abroad who cannot begin to make up for the loss through drink of those who are already established citizens.

LESSON II. — OCTOBER 9.

Jehoshaphat's Good Reign.

II. Chron. xvii., 1-10. Memory verses 3-6.

Golden Text.

'In all thy ways acknowledge him and he shall direct thy paths.'—Prov, iii., 6.

Home Readings.

M. I. Kings xiv., 21-31.—'Judah did evil in the sight of the Lord.'
T. I. Kings xv., 1-24.—'Abijah and Asa, kings of Judah.'
W. I. Kings xv., 25-16: 10.—Nadab, Baasha, and Elah, in Israel.
T. I. Kings xvi., 15-34.—Omri and Ahab did worse than all before them.
F. II. Chron. xvii., 1-19.—Jehoshaphat's good reign.
S. Psa. i., 1-6.—The blessedness of the godly.
S. Psa. cxix., 1-40.—'I have stuck unto thy testimonies.'

Lesson Story.

The 'good King Asa,' of Judah, had 'a good son. Asa died in the forty-first year of his reign, and 'Jehoshaphat, his son, reigned in his stead, and strengthened himself against Israel.' He continued his father's work of fortifying the land and placing troops in the strong cities of his kingdom. God prospered Jehoshaphat because of his sincerity and loyalty. Because he set himself to serve God, the Lord gave him riches and honor in abundance. In the third year of his reign he saw that the people needed public instruction in the word of God, so he sent five princes, nine Levites and two priests to teach the people. So these teachers went through all the cities of Judah teaching and expounding the law of God. The people hearkened and obeyed the law and prospered. And on all the nations round there fell a great fear of Jehovah, so they did not dare to fight against his people.

Jehoshaphat made a great mistake later, in his desire for peace and prosperity he made a league with Ahab, the wicked king of Israel. The friendship of this wicked man led him into a great deal of trouble and danger, as all evil friendships will. God sent a prophet to reprove Jehoshaphat for this evil alliance, and the king repented and turned back to the Lord.

After this a great army came against Judah and they fasted and prayed to God for help. So the Lord sent word by a prophet that he would fight for them, they need only believe and praise God, They all went out to the battle-field and sang loud praise to Jehovah. Then our God put the enemy to flight, and the men of Judah were three days gathering the spoil, On the fourth day they met in the valley of Berachah to bless and thank the Lord.

Lesson Hints.

'Jehoshaphat'—was thirty-five years old when he began to reign and reigned till he was sixty. His sincerity and loyalty to God gave him one of the most prosperous and honorable reigns in the whole history of Judah. But his foolhardy friendship with the wicked Ahab brought sorrow to him and miserable death to most of his descendants. Beware of the friendship of bad men.

'Strengthened himself against Israel'—his father had already done a great deal of fortifying, but he carried on the work and made as strong defences as possible. The time of peace is the time to fortify. The Lord will not fight our battles unless we are clad in his armor, (Eph. vi., 11-18.)

'Garrisons'—military posts or stations for soldiers.

'Cities of Ephraim' — probably on the southern border of the kingdom of Judah.

'The first ways'—the marginal reading is 'the first ways of his father, and of David.' The first ways of Asa were upright and sincere, but in his old age he forgot the Lord, and walked in his own ways.

'Therefore'—because he sought the Lord. An unbeliever would say that all this prosperity and peace came simply because of his fortifying the country so well. But the word of God states the real cause and effect. The 'so s' and 'therefore s' and 'and s' are very interesting connectives in this history. The bible has been called God's interpretation of history. The history of this whole nation is very like the history of individual hearts.

'The book of the law of the Lord' — the most necessary public text-book.

Questions.

1. Whose son was Jehoshaphat?
2. Why did God prosper him?
3. How did he teach the people the law of God?
4. What great mistake did he make?
5. What do we learn from this?

Suggested Hymns.

'Stand up, stand up, for Jesus,' 'He leadeth me,' 'Holy Bible, Book divine,' 'Hear the battle-cry,' 'Have courage, my boy, to say No?'

Practical Points.

A. H. CAMERON.

Walled cities and garrisons, torpedoes and cannon, steamship and man-of-war, all are insecure unless God be a wall of fire around his people. Verses 1-3.

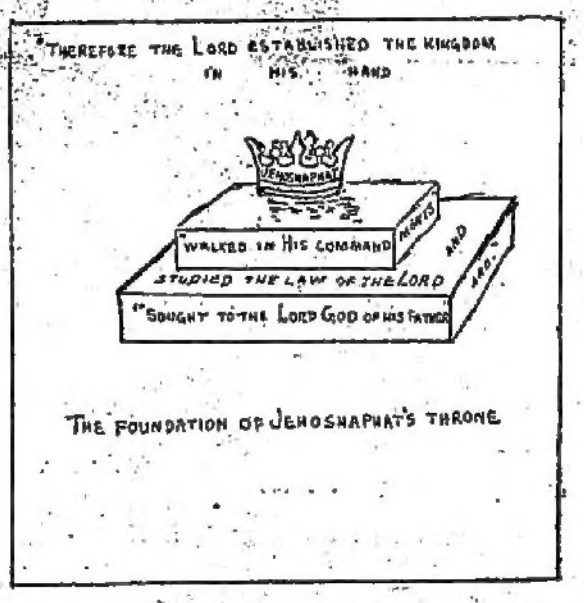
Those who honor the Lord are certainly honored by him, for in the keeping of his commandments there is great reward. Verses 4-6.

When Jehoshaphat abolished the heathen religion he gave the people something better. Verses 7-9.

There is no better code of morals, statute book, or guide to happiness than the bible. Verse 10.

Lesson Illustrated.

Jehoshaphat's reign of peace, prosperity, power and purity were shown to rest upon solid foundations of study of God's word to find out his will and of obedience to it when known.


THEREFORE THE LORD ESTABLISHED THE KINGDOM IN HIS HAND
JEHOSHAPHAT
WALKED IN HIS COMMAND
STUDIED THE LAW OF THE LORD
SOUGHT TO THE LORD GOD OF HIS FATHER

THE FOUNDATION OF JEHOSHAPHAT'S THRONE.

Study of God's word with earnest seeking after the knowledge of his will and persevering obedience makes a foundation that God can build up into something, noble and enduring.

Christian Endeavor Topics.

Oct. 9.—Patriotism.—Psa. xxxiii., 1-22.

What Our Classes Do For Us.

'I should think that class of big girls would be very grateful to you,' remarked an old lady to Miss L——, our bible-class teacher. 'The things you think to do for them didn't used to be heard of when I went to Sunday-school.'

'Would you like to know what they have done for me?' quietly asked the bible-class teacher. 'I had not had a class for years; I had been kept at home by mother's long illness, and the Sunday Mr. Leek asked me to take that class was the first time I had been in Sunday-school for eight years and a half. After my years of sick-room seclusion I did not feel like going into society, but here was society opened to me, and the kind I love best—fifteen bright girls to influence, fifteen bright girls to grow with. Had he offered me a position as bookkeeper in his store with a salary of six hundred dollars, it would not have given me the thrill that sitting down before those girls did. Girls, and study, and the bible! The three things I love best in this world, and expect to love best in the next world, where girls study and love God's will, and do it with purified hearts and quickened brains. And now every Sunday we, the growing girls, and the grown-up girl, would help each other for that perfect time. And it was not only Sunday, but all the week! My teacher's bible became a new book to me; every help that could help me became a live thing to me; even in the daily newspapers I found illustrations of the truth we were studying, and I just shouted when in an old magazine, up garret, I found the very story I wanted to teach them, a truth that I could not quite get hold of. I had felt lonely; now I had fifteen new friends, fifteen fresh lives to bring their freshness into mine. Not a week passed that several of them did not call upon me, not a week passed that I did not find an errand into one of their homes, and when one of them went away for a week or two there was a letter or two.

'In six months we had our own little private missionary society, meeting every Thursday afternoon in my small parlor, and in another six months we had our own little Chautauqua circle, meeting also weekly in my small parlor. I am another woman since I took that class four years ago, and when I helped Jennie make her wedding-dress and knit socks for Margaret's wee girl baby, how I felt that I had something new in my life and so much more to live for! Mr. Leek gave me fifteen new friends that day, fifteen life-long friends, if I will keep them so, and who knows but they may be fifteen eternity-long friends?'—American Paper.

Teachers, 'Fire Low!'

(By Geo. Schwitzer, Esq.)

It is possible for teachers, as well as preachers, to be too learned, that is, to teach beyond the depth of their class. A young lad was asked by his aunt what he had learned at Sabbath-school. 'Nothing,' said he, 'the teacher used such big words that I gave up tryin' to understand him.' Dr. Payson's advice to preachers holds good for teachers: 'Paint Jesus Christ upon your canvas, and then hold him up so that not even your little finger can be seen.'

Bernard, preaching one day very scholastically, the learned thanked him, but not the godly; but, the next day he preached plainly. The good people came, blessing God for him, and giving him many thanks, which some scholars wondered at. 'Ah!' said he, 'yesterday I preached Bernard, but to-day I preached Christ.' 'The very essence of truth,' says Milton, 'is plainness and brightness; the darkness and crookedness are our own.'

In teaching the young it is wise to heed the advice that Cromwell gave his soldiers, 'Fire low!' Teachers should make a point of aiming at the hearts of their scholars. To be too scholastic and too eloquent would be to soar above their heads, thus drawing attention, not to Christ but to ourselves. It is said of Pericles that he never went into the pulpit to make orations to the people without praying to the gods that nothing might go out of his mouth but what might be to the purpose. If prayer went before all teaching, then all teachers would stand behind Christ. If always behind Christ we cannot help being successful, for our souls are in our work. Of course, there are often difficulties in the way, but there is joy in overcoming them.

A husbandman, who had a stony and sterile piece of land, lamented day after day the labor it cost him. When, however, he saw upon it a capital crop, he said to himself, 'Fool that I am! had I thought more of the harvest and less of the labor, how much vexation I might have spared myself!' What a lesson for us, for how frequently we forget that there is to be a harvest while worrying over the burden and the heat of the day. Difficulties met and conquered make of us heroes.—'Evangelical Sunday-school Teacher.'

If you stand half a mile off from a man and throw the gospel at him you will miss him, but if you go close to him and lay hold upon him, giving him a hearty grip of the hand, and show that you have an affection for him, you will, by God's blessing, lead him in the right way.

HOUSEHOLD.

Sunday Afternoon.

(By Mrs. H. E. Thayer.)

With regard to books, papers, cards and puzzles, for Sunday use, I do not always advise bible topics or illustrations. I think it is advisable to instruct the little ones in bible stories, but not at all necessary that the Sunday reading should be only that. Select books which you know have a good moral—books that will cultivate in your child a love of good reading, which aids so much in self-education, and leads to thoughtful manhood and womanhood. My rule has been to allow on Sunday the reading of any book or magazine that will help the child to be truthful, unselfish, and loving. The selection of books requires refined judgment and prayerful consideration. Bible stories and pictures should, of course, be used, but not always to the entire exclusion of thoroughly moral tales of fiction.

I would lay particular stress on keeping children with the family as much as possible on Sunday afternoons. Oftentimes, during the week, parents are necessarily so occupied with the duties and cares of life, that it is difficult for them to unbend their minds, or to take all the time which the little ones crave and need. In some cases both father and mother can only see their children at meal-times, because in the evening, when the parents are free, the little ones are sent to bed. During the six days this state of things is absolutely unavoidable, but only in exceptional cases are the parents necessarily occupied on Sundays. This, therefore, is the time, I think, the parents should most largely devote to their children.

I do not believe in making them sit with folded hands or walk with an adult's dignity. If they go to walk, I would allow the children to skip along, happily, to run out of the path a moment now and then, to pick a stray flower for papa's button-hole, or to throw a pebble into the brook, papa meanwhile, showing a loving interest in what interests them.

Try to help the child to notice the little things in nature about and above. Sooner or later they will surely see a beauty, and take an interest that will have a lasting influence. This was one great thought of Froebel's in founding the kindergarten, that, observing the thing made, the childish mind might be led to think of and love the Maker.

Many a young man has been led off on Sunday afternoons to clubs or secular amusements; many a young girl has been drawn into Sunday afternoon idle flirtations and contaminating influences, because in childhood the Sunday afternoon at home was a time to be dreaded — a time when mamma and papa were stupid, lazy, and yawning, and the little ones were hustled off, either by themselves or with the nurse, that the parents might have 'one day of rest out of the seven,' and might enjoy a quiet chance to doze over the lengthy Sunday newspaper, or dream over the latest novel.

Finally, I would that I might help every mother to realize that no external difference she may strive to make on Sunday, no amount of personal contact with the little ones, can take the place of the loving, consecrated heart of both father and mother, that almost unconsciously makes Sunday different from the week-day, and leaves an impression to remain through the busy days of mature life.—'Sunday-school Times.'

Hospitality.

Parents are mainly responsible for the fact that the hospitality of the home for young people is so much less exercised now than formerly. Many of them are little aware what opportunities for their children they are throwing away in these swiftly passing years simply by neglecting to encourage them to invite their friends to their homes. If they could realize how much happiness may be procured by a trifling expenditure of time and money, they would gratify them oftener in this respect. A boy or girl feels an access of dignity and self-respect if able to invite a friend to a meal according to his discretion, and he is not likely to abuse the privilege if it is wisely explained to him.

A little evening company of one or two dozen does not require the services of a caterer, and ice-cream is by no means a necessity. Some simple cake and lemonade, or even nuts and popped corn, may be all that is needed for a really good time. The great art is in helping the company to feel at ease, and whatever stimulates natural conversation is to be prized. Sometimes the memory of a happy evening in a friend's home will be cherished for a life-time, and such an invitation will be far more appreciated by the lonely young man or woman than the most constant urging to attend the church social. There is frequent complaint that the boys and girls grow indifferent to their homes and prefer public amusement to the family circle. If homes are made more useful, would they not be more prized?—'Congregationalist.'

Correspondence

Amityville.

Dear Editor,—As I have taken such a deep interest in your paper, and promised to write to you again, I will now give a description of my trip to New York during my summer holidays.

I left my home in Ingersoll on Aug. 29, and journeyed all night. I woke early next morning and saw high ridges of blue mountains, and great rocks which seemed to cover us on every side. Finally we arrived at Jersey City, where we met our friends. We crossed the river, and the first view I had of the Hudson River was from the promenade deck of the Pennsylvania ferry boat. From this deck I could look across New York bay and see the statue of Liberty and Staten Island, off which was lying part of the American fleet just home from the war. We landed in New York city near the great Washington market. As the streets were so crowded we had a hard time to get one of the cars on the Belt Line Railway. From the Belt Line Railway we went to the Battery Park, where stands the Castle Garden Aquarium. We continued on the horse car to East River, and passed along South street where shipping is, and crossed the ferry to Long Island City. At the ferry house I saw a colored soldier, who evidently belonged to the United States Cavalry. He had on the light brown suit which the United States Government had selected for use in the tropics. He had a group of admirers around him who were listening to his description of the battles of Santiago and San Juan. We passed on until we came to Brooklyn Navy Yard, where I had a close view of some war-ships, one was the 'Iowa,' and another was the cruiser 'Brooklyn.' The color of these war-ships was a dull green. Coming along the river we saw a number of immense piers rising up out of the water. When we left the boat we had to hurry to meet our train which was going to Amityville. I arrived there about one o'clock, and after my pleasant journey I will reside here for some time. Hoping to write you again, I remain, yours truly,

EVA H.

Lauder.

Dear Editor,—I am one of your subscribers for the 'Messenger,' and like it very much. I showed it to a neighbor boy and he sent for it too. I am a temperance boy, and hope the plebiscite will carry. Papa takes the Witness,' we would not like to do without it. Mother says she is not afraid to let us children read it, for it is a clean paper. I like to read the Boys' and Girls' letters. I am eleven years old. Truly your friend,

BURTON.

Belmont.

Dear Editor,—I am a girl over thirteen years old, and, as many other boys and girls write, I am writing to your paper too. I go to school every day that I can. I am a member of the Independent Order of Good Templars. We had open lodge on May 24. The lodge room was crowded.

I have two sisters and four brothers; one of my sisters and two of my brothers go to school with me. We live in the country, on a bush farm. I get the 'Northern Messenger' at Sunday-school, and I read it when I am coming home. Our baby is just a year old, he tries to talk and walk. We sometimes go out and gather flowers and pick berries. I like singing, but I cannot sing myself. I like to recite. We sometimes have a little concert on Friday evenings before school is closed. Yours truly,

EDNA.

River Louison, N.B.

Dear Editor, —I am a little girl eleven years old. I take the 'Northern Messenger,' and I like very much to read the stories and the letters from the children.

I live on a farm beside a little river which flows into the Bay de Chaleurs; strangers say this is a very pretty place and I think it is, for the Bay and mountains on the other side look beautiful in summer; but in winter it is very cold. Sometimes the snow is very deep on the ground and it drifts a great deal with the wind. I have only a short distance to go to school; so the storms of winter are not great enough to keep me home. I am in the fifth grade now, but I hope to be further on in a little while.

We have a Mission Band, its name is 'Buds of Promse'; it was only organized this spring, but we have thirty-four members in it now. We have studied about the missions in Corea and Trinidad, and are now studying about the New Hebrides. Our meetings are very nice; at each one, after the lesson is over we sew clothes for the Indian children in Trinidad. We expect to have a thank-offering meeting soon now, and we are preparing recitations and dialogues for it. Your faithful reader,

NELLIE.

'Cartoons.'

We are sending out this week our plebiscite 'Cartoons,' as a part of the 'Northern Messenger,' believing that it is a good way to bring the arguments for prohibition voting before people who really want to do right. The girls and boys will, we hope, be pleased to see so many pictures in this week's paper, and will study out the meaning of each picture.

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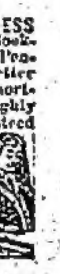

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